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Fifty Years After *

or a

Half Century of Presbyterianism
in Camden, New Jersey



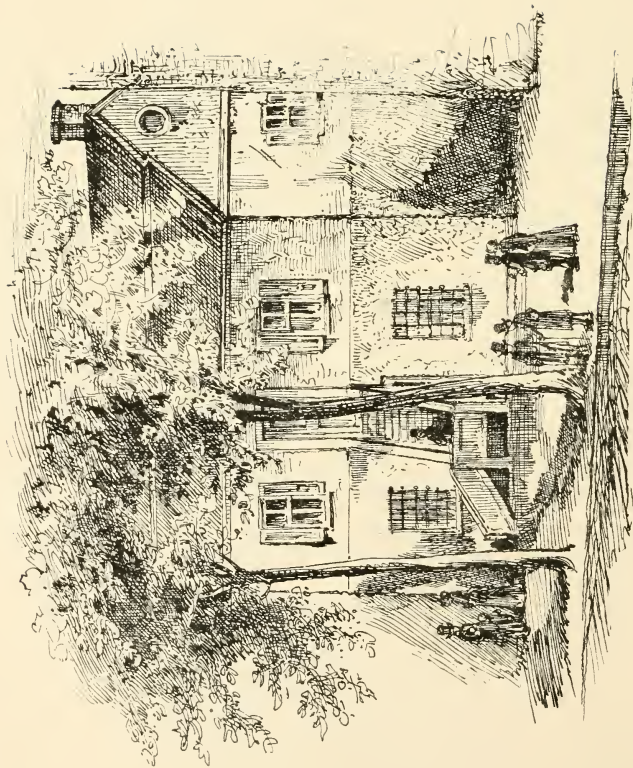
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FIFTY YEARS AFTER



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FIFTY YEARS AFTER

OR A

Half Century of Presbyterianism

IN

CAMDEN, NEW JERSEY

With Biographical Sketches of the Presbyterian Ministers
who have labored there

BY

REV. WILLIAM BOYD

PASTOR OF THE SECOND PRESBYTERIAN CHURCH

PHILADELPHIA
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INTRODUCTION.

IT is pleasant to recall the memory and to recount the experiences of former generations. Frequently the best of men go down to the grave without leaving behind them any lasting trace of their existence. Their record is on high, and in the great day of final account when the history of every life shall be disclosed, their deeds of piety and benevolence, long forgotten here, shall be brought forward in the sight of an assembled universe, as evidences of their love and loyalty to Christ. Meanwhile it is a gratifying task to perpetuate, even though it be imperfectly, the remembrance of a little of that work and labor of love which God is not unrighteous to forget. It is proper, too, that the young men and women of our churches whose characters are "still upon the anvil," should feel the impact of the patient, prayerful, self-denying exertions of those who laid the foundation of their religious privileges, some of whom have turned many to righteousness and now "shine as the stars forever and ever." It is interesting to note the manner in which God, in fulfillment of His promise, is pleased to honor the faith and bless the labors of His people to their spiritual advancement and growth. It is fitting that the semi-centennial of the first organized effort to introduce the Presbyterian faith and practice into a community should meet with some memorial, however humble, at our hands. And it is important that any attempt to sketch the history of the Presbyterian Church in Camden for the past fifty years, if done at all, should be done now. So far as the writer knows, he is the only person who is familiar with the facts in the history of the Old Central Church, whilst most of the Missionary operations of the denomination in this city, have transpired within his knowledge or under his care.

It would be difficult to acknowledge, except by way of general

reference, the uniform kindness with which all inquiries bearing upon the subject-matter of the history have been met. A partial recognition of the sources from which much of the information has been derived will be found subjoined to the body of the text. Special thanks, however, are due to Rev. Dr. Henry Reeves, of Bridgeton, to Rev. Joseph H. Dulles, Librarian of Princeton Theological Seminary, and to the *Camden Courier*, in whose columns the sketch originally appeared, for substantial service rendered ; to Mr. John P. R. Carney for the loan of a rare photograph of the Old City Hall as it appeared in 1876 ; and to Mr. Frederick Borquin for his generous act in gratuitously engraving a modified copy of this photograph as a frontispiece for the book. The interest which Mr. Borquin has taken in reproducing the City Hall as it stood in 1840, largely from personal recollection and research, and partly from the suggestions of the photograph, will long be remembered and gratefully appreciated.

With a God-speed and benison to all who are of "like precious faith" with ourselves, we make this contribution to the local history of our church and city, praying meanwhile with King Solomon : "The Lord our God be with us, as He was with our fathers ; let Him not leave us, nor forsake us." W. B.

FIFTY YEARS AFTER.

IT may seem difficult, in the heat and hurry of the last decade of the nineteenth century, to transport ourselves back a period of fifty years, that we may contemplate the contrasted conditions of Camden history, while pondering the counsel of the wise king, "Say not thou, what is the cause that the former days were better than these?" But there are those still living in our midst—their number, alas! too rapidly diminishing—who were then the active players in the drama of life, and whose memories, undimmed by the march of time, love to linger in the past, while catching the richer radiance which streams from a hopeful outlook upon the future. With their assistance we may bridge the chasm of these thronging years and in imagination, at least, endeavor to recall one phase of the religious life of Camden as we might have witnessed it half a century ago.

An aged resident of this city, whose memory is singularly retentive and bright, describes her experiences upon the first Sunday which she spent in Camden. Her parents had come across the river to pass the summer months in rural quiet, and had located in the vicinity of Sixth and Kaighn Avenue. With the dawn of the day of rest, accompanied by her father, she started out in search of a place of worship. They had heard that Divine service, after the Presbyterian fashion, was stately conducted in Camden, but how to reach the city limits was a problem. The well-paved streets which go dipping north and south, east and west, toward creek and river, were then covered with vast stretches of cultivated fields and luxuriant meadows. No railroad train ploughed its way through these fertile fields and through the fourth commandment. No omnibus or car, upon mercy bent, rattled its weekly round through populous thoroughfares, picking up the wearied worshiper and depositing him at the gates of Zion. The Sabbath quiet was undisturbed by the shrill cry of the news-

boy or the shriller shriek of the iron horse. The melody of singing birds and the sweet chimings of church bells, wafted across the river, alone broke the prevailing silence. One can scarcely realize the change which "has come over the spirit of Camden's dream" in the short period of fifty years. It seems incredible that as late as 1842, upon the summit of Cooper's Hill, not far from the intersection of Broadway and Berkeley Street, stood a stately grove of virgin oak and pine, flanked upon the east by a magnificent apple orchard, or that, in passing from the southern section of our city, fences must be climbed, stiles surmounted, marshes avoided, and numerous inquiries instituted, before an opening could be discovered which led directly to the town.

Arriving at Federal Street, the strangers were surprised to find that the place of worship was the Court House. As they stood beneath the gloomy building, with its barred windows, the father quietly said, "Well, this will be the first time that I have been in prison." Their surprise was intensified, however, when they entered the Court House and found an army chaplain, clothed in martial uniform, seated upon the platform. As the old warrior, his gray locks streaming down his shoulders, arose to preach "to these spirits in prison," two of his auditors mentally said, "we will not get much of a sermon this morning." But as he opened up his text, and with logical force developed and applied its doctrine, they sat entranced beneath the bewitching spell of his oratory. For several Sabbaths they attended with increasing delight upon his preaching before they learned that they had been listening to William L. McCalla, the uncompromising antagonist of their beloved pastor Albert Barnes, in those remarkable discussions which attended the separation of the Presbyterian Church into Old School and New. But a few years before they had seen him enter the lecture room of their own church, and depositing an armful of books in the hollow of an old iron stove, blaze out into a violent attack upon the heresies of Mr. Barnes. And when the saintly victim of the attack, under a charge more unfounded than the others, arose and modestly addressed the presiding officer with: "Mr. Moderator, if I had said that of which I am accused I would have been guilty of a palpable falsehood. I deny ever

uttering it," they had seen the very preacher to whom they had been listening with rapt attention, regardless of the remonstrance, pursue the uneven tenor of his way like some erratic comet, the very eccentricity of whose orbit carries consternation into the breast of the observer, lest it violate the laws of harmony or disturb the right relations of things. Yet such was the personal magnetism of the man, and such the eloquence and fervor of his preaching, that the prejudices of my informant and her father passed away, and during their stay in Camden they were among his most faithful hearers and his most constant admirers.

THE OLD FIRST CHURCH.

The history of that little congregation in the Court House may be briefly told. Upon the 27th of September, 1840, a committee appointed by the Presbytery of West Jersey, to look after the destitute places within its bounds, organized a church of twelve members, in Camden, which shortly afterward extended a call to Rev. Alexander Heberton, of Salem, to become its pastor. Mr. Heberton declining the call, Rev. William L. McCalla, of Philadelphia, was, in the month of April, 1841,* invited to act as stated supply for the term of six months. To this action Presbytery was unfavorably disposed, for when the elders of the congregation requested the Committee on Destitutions to make an application to the Board of Missions for a commission for Mr. McCalla, and the request was referred by them to Presbytery for instructions as to the proper course to pursue, that body unanimously resolved, "That it was inexpedient for the committee to make such application, and that the committee be directed to convey to the elders of the church at Camden the resolution of Presbytery." The church, however, persisted in its desire to secure the settlement of Mr. McCalla. "It may not be uninteresting to many of our readers," says the *Camden Mail*, under date of July 14th, 1841, "to know that the Presbyterian congregation of this city hold regular meet-

* Upon Sunday afternoon, April 18th, he preached a discourse, commemorative of the life and labors of President Harrison, who had just died.

ings for public worship at the City Hall, and that they have invited the Rev. William L. McCalla to become their pastor." A *pro re nata* meeting of Presbytery was accordingly held in Woodbury, August 9th, 1841, at which Mr. McCalla presented a letter of dismission from the Presbytery of Philadelphia, requested to be received and enrolled as a member, and to be installed over the new church; the church, through its elder, Henry Lelar, Jr., at the same time presenting a call for his services. Presbytery, thereupon, resolved, "That it is inexpedient to receive the Rev. Mr. McCalla as a member, and that he have leave to withdraw his papers." The yeas and nays were called for, and the ministers and elders present, with the exception of Mr. Lelar, sustained the resolution.

Mr. McCalla was not the man to submit to an imaginary, much less to what seemed to be a real grievance. As one of his biographers good humoredly says, "He was a man of war from his youth." From the time of his reception into the Presbyterian Church as a candidate for its ministry, when, during his examination, he had entered into an altercation with Dr. Blythe upon a matter of politics until, in his dislike for Catholicism, he found his way to Louisiana and died "fighting the devil upon his own ground," his ministerial life is covered with the scars of many conflicts. It is not surprising, therefore, to find him petitioning the Synod of Philadelphia, at its next meeting, to redress his grievances, inasmuch as the refusal of the Presbytery of West Jersey to entertain the call from Camden had injured the cause of Christ in that city, and had affected his own ministerial usefulness. It is surprising, however, to note the action of Synod in the case. An exception was taken to the minutes of Presbytery on the ground that "the application of Rev. William L. McCalla to be received as a member was rejected without any statement of reasons which led to this act. This is regarded as an act of injustice to the applicant." The Synod, moreover, by a recorded vote of 52 to 20, detached "Camden and the parochial vicinage" from the jurisdiction of the Presbytery of West Jersey and annexed it to the Presbytery of Philadelphia, and directed the congregation of Camden, if it still

desired to prosecute a call for Mr. McCalla's services,* to present it to the Presbytery of Philadelphia to be issued by them. Mr. McCalla had given no notice of his intention to appeal to Synod. Only a small representation of Presbytery was present to defend its action, but these, in conjunction with those members of Synod who doubted the regularity of the proceedings, drew up a formal complaint, and gave notice that it would be presented at the next meeting of the General Assembly. Presbytery at its spring session in Greenwich, April 20th, 1842, unanimously approved of this action of its delegates on "all points in which the constitution of the church had been violated."

In the meantime the church which had been the cause of the dispute had been transferred to the Presbytery of Philadelphia. This Presbytery, however, did not seem anxious to retain it. January 5th, 1842, Elder Lelar being present, by a vote of 9 to 5, with 5 persons excused from voting, it was resolved to ask Synod to rescind its action. The application was regularly made October 21st, 1842, and upon motion of Dr. Breckinridge, Camden and the parochial vicinage were retransferred to the Presbytery of West Jersey. Was it about this time that the hapless waif expired? It is usually said that the church disbanded December 1st, 1841, having existed fourteen months, but the fact that Elder Lelar represented the church at the meeting which the Presbytery of Philadelphia held in January, and also that the matter came up for final settlement in the month of October following, would seem to make the date of dissolution, December 1st, 1842. On the 30th of January, 1842, the congregation vacated the Court House and commenced worshipping in "Miss Turner's

*The sentiment of the congregation is doubtless voiced by the *Mail*, where it says, November 10th, 1841: "The reverend gentleman had endeared himself to many of our citizens by his amenity of manner and Christian deportment, and the extraordinary exercise of power by the Church judicatory in his case was generally looked upon as harsh, uncalled for, and tyrannical. It is with unfeigned pleasure, therefore, we learn of his restoration to pastoral duty among us, satisfied as we are that his devout example as a Christian instructor is calculated to do much good in our community. The City Hall was opened again for public worship on Sunday last, and we understand that Mr. McCalla will preach there regularly hereafter the morning and afternoon of each Sabbath."

school-room near the market," and as late as the month of April, when the last of three articles upon the "Evils of the Race-Course" appeared in the columns of the *Mail* over the signature of Mr. McCalla, he was still preaching in this city.

The Presbytery of Philadelphia justified its request for a re-transfer, upon the ground that the Synod had taken its former action "on the petition of an individual not connected with the church of Camden." In 1852 Mr. McCalla published his "Argument for the Cleansing of the Sanctuary," in which he advocates the exclusion of non-communicants from the office of trustee, and also from the privilege of voting in church meetings. Alluding to his troubles in this city he says: (p. 142) "On both sides of the Delaware, and on both sides of the Mississippi, congregations have solicited my services, and these secular usurpers (meaning non-communicant trustees and voters) and their representatives have refused to hear their call, or to hear my petition or complaint. This was done upon pretexts false and foul, in irreconcilable opposition to Presbyterianism and Protestantism, Christianity and Civilization." This was Mr. McCalla's explanation of his Camden difficulties.*

The story of the "Old First" Church would be incomplete without some reference to the life of Mr. McCalla,

CAMDEN'S PIONEER PRESBYTERIAN MISSIONARY.

This remarkable man was born in Kentucky, November 25th, 1788, at a time when that State was still a county of Virginia, and so wild that a panther was among his first playmates. He dedicated himself to God in early youth, and as a young man had many drawings toward the ministry, but was for a while deterred from entering upon the sacred office by the fear that faithfulness would lead to poverty and persecution. He pursued a partial course of study at Transylvania University, but was prevented from graduating by an almost fatal illness. By special permission of Presby-

* History of Camden County; Minutes of Presbytery of West Jersey, and of Synod and Presbytery of Philadelphia; Nevin's History of Presbytery of Philadelphia.

tery he studied theology at such times and in such ways as his shattered constitution would allow. He was appointed army chaplain by General Jackson in 1815; in 1819 became pastor of the church in Augusta, Ky.; from 1824-35 was settled over the Eighth or Scots Church, Philadelphia; in 1835 traveled in Texas and again served as chaplain in the army; in 1837 returned to Philadelphia and labored successfully in the Fourth, Tabernacle, and Union Churches; spent the spring and fall of 1840 in Texas, returning in time to become stated supply in Camden; in 1854 performed missionary work in St. Louis among the boatmen, and afterward among the slaves of the South. He died in Louisiana, October 12th, 1859, in the 71st year of his age.

Nature had endowed Mr. McCalla with many of the elements which go to make up an effective platform speaker. He was of a tall and commanding presence, with piercing eyes, jet black hair, and a clarion voice. He was a good linguist, having a wonderful command of English and more or less acquaintance with seven other languages. In private life he was a warm-hearted and genial companion, gifted with rare conversational powers, and with an inexhaustible fund of anecdote and wit. He especially excelled in debate. His Kentuckian instincts led him largely into the field of polemics. He was accustomed to say that there was nothing in which he took greater delight than in breaking a pair of spirited colts, a statement which his friends might have qualified by adding, "unless it was the excitement of a hot and thrilling debate." "He had an uncommon power of self-control and could say the most diverting and cutting things without changing a muscle. In all his contests he remained perfectly cool." As Dr. Miller, of Princeton, said of him, "he was as smooth as oil, but it was the oil of vitriol." He held remarkable discussions with the Arian Baptists, William Lane, of Milford, Del., and Frederick Plummer, of Leiper-ville, Pa.; with John Hughes, afterward Archbishop of the Roman Catholic Church; with Abner Kneeland, the Atheist, and Joseph Barker, the Infidel. In the controversy which rent the Presbyterian Church asunder in 1837, he sustained his reputation for "pugnacity, ability, and power of sarcasm." His most celebrated encounter was with Alexander Campbell, who was assisted in the

debate by the notorious Sidney Rigdon, afterward a leader of the Mormons.

The following are the publications which he issued from the press: "A Discussion of Universalism; or, A Defense of Orthodoxy against the Heresy of Universalism;" "A Correct Narrative of the Affairs connected with the Trial of the Rev. Albert Barnes;" a small collection of Psalms and hymns in French; "Adventures in Texas chiefly in the Spring and Summer of 1840, with a Discussion," etc.; and "An Argument for Cleansing the Sanctuary, delivered in the Presbytery of Philadelphia, with an Introduction," in which it is said "Delicate nerves will doubtless be terribly shocked at the clangor of Mr. McCalla's reformation blast." His "Adventures in Texas" is a strange melange of piety, keenness of observation, and wit. He gives us a glimpse into some of the hardships of his ministry, in one place, in the form of a parable, pilloring under fictitious names, two well-known ministers of Philadelphia, and a General in the United States Army of national reputation. He is especially severe upon doctors of divinity. A most laughable allusion to an incident in the book of Kings it might be in questionable taste to quote, but his opinion of academic titles, when applied to the ministry, is easily seen where he says: "But to secure the full benefit of it, the title ought to be fully written out and translated like the Scriptures, or the common people will be in perpetual perplexity about the meaning of D. D. as they are about the letters O. K. in party politics; and they may be as capricious in changing the meaning. At first O. K. was General Jackson's seal of approbation upon all that his successor did, and afterward, when that successor was removed from office, O. K. was turned wrong-end foremost, and interpreted kicked out. As D. D. is given to many ecclesiastics who are wrong-end foremost, their title is subject to the same vicissitude, unless its meaning is fixed, like the Hebrew words, by punctuarian additions." After enumerating the many mistaken impressions of the meaning of the letters which the common people might form, principal among which is the conviction that it may mean D-umb D-og, "a scriptural title exceedingly suitable to those who are for letting error die a natural death," he concludes by saying: "But most

people prefer explaining a D. D. to mean Dulce Donum, a *sweet bribe*, which like the Regium Donum, the *baïl of John Bull*, is intended to catch such gudgeons as may be gulled in that way."

It will be seen from this cursory review of Mr. McCalla's life that he was a man of brilliant parts, a keen and original thinker, a faithful and eloquent preacher. "His success in life," says the introduction to one of his books, "has always been impeded by his frankness in speaking out his sentiments and feelings; his want of policy in his dealings with men; his ready use of his irrepressible satire; but most of all by his bold adherence to a simple, untarnished form of Christianity, never giving place to the influence of the world—no, not for an hour." There is something pathetic in the language of this same introduction, when intimating that he had been deserted in his old age by his Old School friends, it says, "The New School press" (which had regarded him as the "chief alarmist" in the controversies of '37, and as the "chief thorn in their side") "exhibited a generous sympathy for their fallen foe, and a proper dislike for the inhumanity with which his labors were rewarded."*

THE PRESENT FIRST CHURCH.

It is not the intention of the author of these sketches to enter into a detailed account of the history of existing organizations. He has endeavored, however, to tell with fullness and fidelity, the story of the origin and struggles of those churches which have succumbed to the force of circumstances, and whose very names are in danger of perishing from the memory of men. The First Church will in a few years celebrate the semi-centennial of its existence. Its noble history, the story of its discouragements and successes, will then be sketched by another hand. In the meantime, to complete this rapid review of the origin and growth of the denomination in our city, we will outline, in the briefest way, the history of the Mother Church.

The present First Church dates its permanent organization from

* Presbyterian Encyclopædia; "History of Old Scots Church," by Rev. J. C. Thompson; "An Argument for Cleansing the Sanctuary;" local memoranda.

June 25th, 1846. The Rev. Giles Manwaring, after several months of faithful missionary labor, had gathered together a membership of twenty-one persons, who, by act of Presbytery, were constituted a church, with William Howell as its first elder. The names of these constituent members were William Howell, Elizabeth Howell, Albert Montgomery, Sarah Montgomery, Richard B. Jones, Mary Jones, Charles J. Hollis, Angeline Hollis, George W. Helmbold, Mary Anna Helmbold, Benjamin Hunt, Catherine Hunt, Catherine Casner, Eliza Casner, Joseph Casner, Mercy Howard, Elizabeth Holmes, Ann Nowland, Mary Nowland, Julia L. Manwaring, all received by certificate, and Mary Horner, received upon examination.

The interests of Presbyterianism were in such a feeble state when Mr. Manwaring came upon the field, that he could only find two families in the whole town who professed that faith. Calling upon these families, he appointed a preliminary meeting for 9 o'clock, March 3d, 1846, in the school-house of Miss Turner, Third Street, between Market and Arch. There the strong and vigorous church of to-day was cradled. Helen Hunt (now Mrs. Denning, of Delanco) was the first Sabbath-school scholar. She distinctly remembers the circumstances of that humble gathering. Accompanied by her aunt, she entered the school-room at the time appointed, and found only two persons in waiting, Auley G. McCalla, cashier of the National State Bank, and Mr. Manwaring. The little room with its clean-scrubbed, sanded floor, and its great hot stove in the centre, made a vivid impression upon her mind. Advancing to the little girl, Mr. Manwaring said, "Well, you have the honor of being our first Sabbath-school scholar."

In this school-room divine service was regularly held to a congregation that varied in number from eight to twenty persons, including children. In the month of April the service was transferred to the Court House, on Federal Street, near Fifth, where the organization* as stated above took place. The Court House

* Upon the occasion Rev. George W. Janvier, of Pittsgrove, preached the sermon; Rev. Samuel Miller, of Mount Holly, offered prayer; Rev. Dr. Van Rensselaer, of Burlington, proposed the constitutional questions, and Rev. John M. Rodgers, of Woodbury, made an address.



FIRST PRESBYTERIAN CHURCH, OF CAMDEN, N. J.

was ill-adapted to the purposes of worship. Political meetings were sometimes held upon Saturday nights, and Benjamin Hunt, Joseph Casner, and others, after the adjournment of these meetings, with broom and pail in hand, would work hard and long to clean the room and make it sweet and wholesome for Sabbath worship. During the existence of the "Old First" Church an effort had been made to erect a church edifice. Mrs. Alexander Henry, of Philadelphia, had promised to give an eligible lot, upon condition that the congregation would put up a building worth \$4,000. Subscriptions had been secured to the amount of about \$800, but the failure of the church to settle a pastor, and its subsequent dissolution, frustrated the fulfillment of the plan. As soon, however, as the new organization was effected, steps were taken to secure a house of worship. The lot previously donated by Mrs. Henry was again obtained by gift, the foundations of the church edifice were laid, and the corner-stone was set in place October 28th, 1846. From the newspaper report of the exercises connected with this auspicious event, we learn that Revs. Van Rensselaer, of Burlington; C. C. Cuyler and John McDowell, of Philadelphia; David S. Tod, of Louisville, Ky., and Messrs. Taylor and Street, of Camden, officiated; that Mr. Manwaring read the history of the Church and deposited it, together with the Shorter Catechism and some religious and political papers, in a leaden box, which was placed in the corner-stone; and that in substance he said, "I now lay this corner-stone of the First Presbyterian Church, in the city of Camden, in the name of the Father and of the Son and of the Holy Ghost. And since the Great Head of the Church has prospered this enterprise thus far, may He continue to do so, not only until these materials around us shall be converted into walls, but until we are permitted to enter the inclosure and dedicate it *complete* to His service. And when this shall be accomplished, may the Gospel in its purity and primitive simplicity be proclaimed to all who enter it. And may the Spirit of all grace accompany the truth, so that this shall be the spiritual birthplace of souls. Let us commence the work in prayer; and ever bear in mind that, except the Lord build the house, they labor in vain who build it. Let us continue in prayer, and labor in the cause of Christ until

laboring and praying shall come to an end, and we enter that temple above, where the noise of the chisel and the hammer shall never be heard, but where we shall unite in celebrating the praises of God and the Lamb. And we will ascribe all the glory to the triune God forever. Amen.”

Through the untiring efforts of Mr. Manwaring, the work was so far advanced that in the spring of 1847 the congregation was enabled to worship in the basement lecture-room. The main audience-room was not completed until the summer of 1848. The new building had cost \$5,000. To its erection the churches of the Presbytery and the citizens of Camden and Philadelphia had largely contributed.*

Mr. Manwaring resigned his charge in 1848, having served the church two years and two months. At the close of his ministry there were fifty-three communicants upon the roll. He was a man of lovely Christian spirit, a consecrated servant of God, who in the discharge of ministerial duty did not shrink from “enduring hardness as a good soldier of Jesus Christ.” The late Dr. A. A. Hodge, when writing upon one occasion of the sacrifices which are sometimes exacted from the ministry, illustrated his meaning by an allusion to the experiences of Mr. Manwaring. His life in Camden was a life of faith, as some of the members of the Ladies’ Aid Society, who assisted in gathering up the scanty provision made for his support, could testify.

He was born in Lyme, Connecticut, July 20th, 1814, but spent the years of his childhood in Bethany Centre, N. Y. He united with the Presbyterian Church when fourteen years of age. At the age of seventeen he entered the High School at Geneva, N. Y., remaining there until he matriculated at Union College, Schenectady, from which he graduated in 1840. For one year he was principal of the Lyceum in Schenectady. He entered Princeton Seminary 1841, and graduated in 1844. He was licensed by the Presbytery of New Brunswick, April 26th, 1844, and was ordained by the same body, August 26th, 1844. For a little more than a year he

* Hand-book and Minutes of the Church; Fidler’s History of Camden; Communication from Mrs. Denning; Camden *Mail*.

served as stated supply and pastor of the Church of Tariffville, Conn., resigning that charge to come to Camden, where he ministered until May 23d, 1848, when he felt constrained to resign for lack of adequate support. Having exhausted his means in the prosecution of the work in Camden, he opened a boarding-school in Philadelphia, but was obliged by ill-health to relinquish this enterprise July, 1851. Four years after his withdrawal from Camden, he passed from the scenes of his earthly toil to an eternal and glorious reward. He had just entered upon his duties as principal of the Raymond Collegiate Institute, a high school for young ladies in the village of Carmel, Putnam County, N. Y., and prospects of great usefulness were stretching out before him. He had been teaching three months, at the same time supplying the neighboring pulpit of Red Mills. The double exertion proved too much for his constitution, and on the 11th of May, 1852, in the 38th year of his age, and the eighth year of his ministry, he entered into the Paradise of God. The last sermon that he preached was from the text, "My grace is sufficient for thee."

The brief story of Mr. Manwaring's pastorate in Camden we have sought to write; but the unwritten portions of that story, what human hand can record? Upon the smiles and tears, the anxieties and discouragements, the prayers and patient toils of this self-denying servant of Christ much of the success of these latter years of Presbyterianism in this city rests. With the Apostle Paul, he might truly have said, "According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereon."*

The second pastor of the church was Rev. Robinson Potter Dunn, D. D., who was installed November 1st, 1838, and who labored with great acceptance until April 24th, 1851, when he became Professor of Rhetoric and English Literature in Brown University, Providence, R. I. During his ministry forty persons were added to the church.

* General Catalogue of Princeton Theological Seminary; Communication from Rev. Allen H. Brown; the *Presbyterian*; Memoranda in Alumni Alcove of Princeton Seminary Library.

Mr. Dunn was born in Newport, R. I., May 31st, 1825. At twelve years of age an attack of hip disease confined him to his bed for six months. It was during this illness that the question of personal religion suggested itself to his mind. That question never left him until, on the 18th of November, 1838, he passed into "the new life in Christ Jesus." He was admitted into the Congregational Church, December 26th, 1842. At a very early age he manifested a predilection for belles lettres. Series of resolutions, and moral meditations written at the age of 13, give evidence of the precocity of the child, and of the spirituality of his nature. He matriculated as a freshman in Brown University, in 1839, and graduated with the highest honors from that institution in 1843. For a short time after graduation he had charge of the college library, and gave instruction in French during the absence of the regular professor in Europe. He studied theology at Princeton Seminary, was taken under care of Presbytery as a candidate for the ministry in April, 1846, and was licensed at Freehold in the following year. For five months during his seminary course, he conducted services every Sabbath in a mission-hall, under the care of the Tenth Presbyterian Church of Philadelphia. In May, 1848, he graduated in theology. Overtures had been made to him to settle in Bristol and Easton, Pa., but under the advice of Dr. Addison Alexander and other friends, he accepted a unanimous call to Camden, and was ordained over that church by the Presbytery of West Jersey, Rev. T. L. Cuyler preaching the sermon. His ministry in Camden was early clouded with the shadow of a great domestic sorrow. His infant son died upon the day of his birth, and the mother followed him only two days later. Six months after this event came the first temptation to leave the scene of his trial. The directors of Princeton Seminary offered him the position of Instructor of Hebrew. The honor was declined only to be repeated in another and seemingly more imperative form, when, in the spring of 1851, came the appointment to the vacant chair of Belles Lettres in Brown University, which he decided to accept. For sixteen years he was professor in that institution. August 22d, 1867, he was attacked with erysipelas in the forehead, which, in a few days, extended over the entire face

and head. Upon the day of his death, after a night of restlessness, when the windows were thrown open to relieve his breathing, he exclaimed: "What a delicious whiff of air. It is like a breath from the River of the Water of Life," ignorant of the fact that he was already standing upon its shores. When told that he was sinking fast, he simply said, "Am I so sick as that?" He met his death without a tremor. His biographer says: "A few hours before his death, when asked to take more stimulants, he replied, 'Good-bye, I am going home.' 'Yes,' it was said to him, 'you are going to the Heavenly City which you loved to write about,' and he assented. The last sermon he had written, and the last which any of his family had heard him preach, was one on the City of God. About five o'clock that beautiful afternoon he passed away. 'He asked life of Thee and Thou gavest him long life, even forever and ever.'"

Dr. Dunn was a polished Christian gentleman, a scholarly preacher, a vivacious and sympathetic teacher. He possessed to an uncommon degree the rare faculty of winning the respect and esteem of young men. He was a close student of the Scriptures in their original tongues, had mastered the French language in his childhood, and in later years had become proficient in German and Italian. He had entered into an engagement to translate the book of Proverbs for Dr. Schaaf's edition of "Lange's Commentaries," and had just begun the work when death surprised him. He was somewhat of an hymnologist. The familiar hymn

"No, no, it is not dying,
To go unto our God,"

which he had himself translated, was read at his funeral. "Jesus, Jesus, Visit Me;" "A Stronghold Firm, a Trusty Shield;" "Attend, O Lord, My Daily Toil," are the opening words of three other well-known translations. He received the degree of D. D. from his *Alma Mater*.*

The third pastor of the church was Rev. Levi Hunt Christian, whose ministry extended from July 1st, 1851, until December

* "Biographical Sketch," by Dr. Caldwell; the *Presbyterian*; "English Hymns," by Duffield; "Sacred Lyrics from the German."

13th, 1853, when the pastoral relation was dissolved. Forty-five persons united with the church during his pastorate.

Mr. Christian was born in Albany, N. Y., August 1st, 1817, and graduated at the College of New Jersey in 1840. He subsequently became principal of the Academy at Fredericksburg, Va.; was missionary at Lewinsville and Fairfax from 1845-48; was ordained as an evangelist by the Presbytery of Winchester, October 3d, 1846; was pastor of the Court Street Church, Rochester, N. Y., 1849-50; associate pastor of F Street Church, Washington, D. C., 1850-51; pastor of First Camden, 1851-53; pastor-elect at Hamilton, Ohio, 1855, and pastor of the North Church, Philadelphia, from 1855 until about the time of his death, which occurred October 23d, 1864. He was an earnest and exemplary Christian, an able and faithful preacher. Several of his sermons were given to the press. Among these was a Thanksgiving discourse on "Our Present Position," published in 1862.*

The fourth pastor, Rev. Daniel Stewart, D. D., began his labors April 1st, 1854, but was not formally installed over the church until June 12th, 1856. With his coming the era of prosperity began to dawn. The church, which, up to this time, had received assistance from the Board of Home Missions, became self-sustaining. The church edifice was enlarged at an expense of \$2,750, and to the extent of nearly double its former capacity; the lecture-room was refurnished; and, in the early part of 1860, a colony was sent off to constitute the Second Church. Isaac Van Horn, an elder, and 14 other members were set aside to form the new organization, and substantial assistance was from time to time rendered, until the enterprise was assured of success. Dr. Stewart resigned his charge in the month of March, 1861. During his ministry 160 members had been added to the roll.

Dr. Stewart was the son of John and Catharine Monteith Stewart, and was born July 17th, 1811, in Amsterdam, N. Y. He graduated at Union College in 1833, and at Princeton Theological Seminary in 1838. He was installed pastor of the First Presby-

* Presbyterian Encyclopedia; Nevin's "History of the Presbytery of Philadelphia Central."

terian Church of Amsterdam, February 20th, 1839. In 1840 he assumed charge of the church at Ballston Spa, and in 1844 was installed over the First Church of New Albany, Ind. From 1849-53 he filled the chair of Biblical Literature and Hebrew in the New Albany Theological Seminary. He then became pastor successively of the churches of Camden, N. J., Johnstown, N. Y., Second Church, New Albany, Ind., and the Andrew Church, Minneapolis. For many years he ministered to the First Church of Minneapolis, and in that city still resides, though honorably retired from active work.

Dr. Stewart possessed in a conspicuous degree, the qualifications which make a minister of the gospel "a workman that needeth not to be ashamed." He was a diligent student, a faithful pastor, a vigorous preacher. Several of his sermons have appeared in print. He was a warm friend of church extension, and each of the congregations to which he ministered was largely built up and strengthened through his influence.*

The fifth pastor was the Rev. Villeroy D. Reed, D. D., who was installed November 20th, 1861, and for nearly a quarter of a century, or until June 30th, 1884, continued to minister to the congregation. His long and useful pastorate was signalized by a marked advance in the temporal and spiritual prosperity of the church. His faithful preaching was honored by two or three seasons of special quickening, and by 747 accessions to the membership, 328 of which were upon profession of faith. His wise administrative ability bore fruit in the erection of the present commodious and handsome house of worship, at a cost, including lot and furnishings, of nearly \$90,000. The impress of his consistent Christian character, of his discreet and well-ripened judgment, of his unremitting pulpit and pastoral labor, will long be felt in this community in giving direction, influence, and shape to the future destiny of Presbyterianism.

Dr. Reed was born at Granville, N. Y., April 27th, 1815. He united with the Presbyterian Church in Lansingburg, N. Y., when twelve years of age. He graduated from Union College in 1835,

* Presbyterian Encyclopædia.

studied theology at Auburn and Princeton, and was licensed to preach the gospel August, 1838. He was pastor of the church at Stillwater, N. Y., five years, and of the church of Lansingburg, fourteen years. In October, 1857, he was elected by the Synod of Iowa President of Alexander College, Dubuque. In 1861 he was installed over the First Church of this city, where he labored until his resignation in 1884. Since leaving Camden he has been pastor of the East Whiteland Presbyterian Church, at Frazer, Pa. He is now without a charge. Besides being an able, sound, and earnest preacher, Dr. Reed has been a valuable member of our church judicatories. He was one of the Old School Assembly's committee on re-union, in 1866, and acted as secretary for that committee. He was for twelve years a member of the Board of Education, and for five years its president. He has been president of the Board of Ministerial Relief since its organization in 1876.*

The sixth pastor of the church was Rev. Marcus A. Brownson, who was installed November 13th, 1884. The ministry of Mr. Brownson was marked by increasing prosperity, and like that of his predecessor, is still fresh in the memory of many who will read these pages. Coming to Camden in the morning of his ministerial life, he cast his youthful energy into his work, and by his kind and consecrated spirit, and his effective and stirring preaching won his way at once to the affections of his people. His pastorate was marked by numerous accessions to the roll, an indebtedness of \$19,000 was lifted from the church building, and the benevolences of the congregation were placed upon a new and more systematic basis. It was an occasion of great sorrow to his church, and a source of regret to the community, that an unexpected and unanimous call from the First Church of Detroit should have removed him from the field in which he had labored with so much usefulness and success.

Mr. Brownson is the son of Rev. James I. Brownson, D. D., and Mrs. Eleanor A. Brownson, and was born in Washington, Pa., where his father has for more than a quarter of a century preached

* Presbyterian Encyclopædia; Hand-book of the Church.

the gospel. He received his collegiate training at Washington and Jefferson College and studied theology at the Western Theological Seminary, in Allegheny. He was licensed by the Presbytery of Washington (Pa.), April 28th, 1880, and was ordained by the Presbytery of Newcastle, April 29th, 1883. From 1881-1883 he had charge of the Hebron Memorial Chapel of the Olivet Church, Philadelphia, and was assistant pastor of the Central Presbyterian Church, of Wilmington, Del., from 1883-1884. From 1884-1889 he ministered to the First Church, of Camden. He is still pastor of the First Church, Detroit.

The present pastor of the church is Rev. Wellington E. Loucks, who is a native of Peoria, Ill. Graduating from the High School of that city in 1873, he began the study of medicine under an eminent physician, meantime spending the winters of 1873 and 1874 in teaching school. He was converted June 6th, 1873, under the ministry of Rev. Jonathan Edwards. Two years after this event, feeling called to preach the gospel, he entered Hanover College, Ind. On account of intimate connection with revival movement in the neighboring city of Madison, which threatened to make serious demands upon his time, he left Hanover and entered Wabash College, Ind. From that institution he graduated in 1877. He studied theology under the direction of Dr. Edwards, then of Danville Seminary, Ky., and afterward completed the entire course prescribed at Chicago Seminary in private. He was licensed to preach April, 1877; was ordained and installed over the churches of Darlington and Bethel, Ind., October, 1877; was called to the First Church of Crawfordsville, September, 1879; was settled over the First Church of Logansport, Ind., December, 1880, and continued to be its pastor for nearly seven years. His health becoming impaired, he relinquished this charge and in the month of September, 1887, accepted a call to the assistant pastorate of North Broad Street Church, Philadelphia. From April to September, 1889, he ministered to the Oxford Church, of that city, during the illness of its pastor. He was called to Camden October, 1889.

Mr. Loucks, in the short period of his pastorate, has given the community abundant evidence of his ability to fill the pulpit of

the First Church with all the fervor, grace, and eloquence which have marked the ministrations of the line of godly men who have preceded him. As an earnest of the good things yet in store for this congregation, large accessions have already been made to its membership, while the beautiful Mission Chapel of the Central School, dedicated September 28th to the service of God, will prove a lasting monument to the devotion and zeal which have characterized the first few months of his ministry.

The following persons have been Elders of the church: William Howell, David Roe, George H. Van Gelder, Isaac Van Horn, James H. Stevens, William Hart, Joseph D. Reinboth, John Aikman, John S. Chambers, George W. N. Custis, William Fewsmith, Jacob H. Yocum, John F. Starr, Robert P. Stewart, Asa L. Curtis, James A. Armstrong, M. D., William Howard Curtiss, Carlton M. Williams, William B. Robertson, Howard O. Hildebrand, Charles Danenhower, Gerard R. Vogels, Andrew Abels, William J. Searle.

The Deacons who have served the church are John V. Schenck, M. D., Cornelius P. VanDerveer, William M. Shivers, Benjamin G. Davis, Thomas Fitzgerald, James A. Armstrong, M. D., A. T. Dobson, M. D., William J. Searle, George W. Cole, William G. Garland, William H. Hunterson, Jr., John H. Shelmire, Lawrence E. Brown, Downs E. Hewitt.

The following persons have been Trustees: Joseph Pogue, George W. Carpenter, George Helmbold, Joseph Casner, William Howell, John Osler, Auley G. McCalla, John Morgan, Lawrence Cake, Charles J. Hollis, Solomon L. Stimson, Henry J. Vanuxem, John V. Schenck, M. D., Thomas McKeen, Leander N. Ott, James R. Caldwell, Charles P. Stratton, Peter L. Voorhees, Cornelius P. VanDerveer, James H. Stevens, David Caldwell, Isaac Van Horn, William Fewsmith, Charles Carpenter, Samuel L. Davis, Elisha R. Johnson, George W. N. Custis, John S. Chambers, John Stockham, William Curtiss, Christopher A. Bergen, Jacob H. Yocum, Albert W. Markley, John F. Starr, James L. R. Campbell, Malcolm Macdonald, Charles Stockham, Alfred J. String, D. T. Gage, Randal E. Morgan, Edward F. Nivin, Louis T. Derosse,

Simeon T. Ringle, Welling Schrack, Luther H. Kellam, John W. Yeatts, Harry Fricke, Cyrus H. K. Curtis.*

THE OLD CENTRAL CHURCH.

Very few persons now resident in Camden are aware of the fact that three years after the organization of the present First Church, and for six years subsequent to that time, another Presbyterian Church existed at the corner of Fourth and Clinton Streets. Although long dead its influence still lives and perpetuates itself in the Central Public School, which occupies the ground upon which it stood.

Some little unpleasantness had arisen in the First Church, which had resulted in the disaffection and withdrawal of a number of persons, the most prominent of whom were connected with the families of Casner, Hunt, Davis, Taylor, and Smith. Most of these persons were warm friends of Joseph Casner. When Rev. John W. Mears, in the year 1850, called at the house of Mr. Casner's mother and broached the organization of a new church, in the central part of the city, the proposition awakened immediate sympathy. How the attention of Mr. Mears was drawn to Camden is not known. The lamentable division of the Presbyterian Church into Old and New School had occurred little more than ten years previously, and the reasons which had wedged the body asunder were still most keenly and bitterly cherished.

The division had been overruled of God to a marked activity in the matter of church extension. Upon the 18th of October, 1849, we find the following minute recorded upon the book of the Fourth Presbytery of Philadelphia: "The attention of Presbytery has been called to several desirable locations where congregations might be gathered, but which it laments that the prevailing apathy to church extension will not warrant it to occupy. Feeling deeply the urgent need of the presence of the Divine Spirit in its midst, the prayer of Presbytery would be 'Awake, oh! North wind, and come thou South. Blow upon my garden that the spices thereof may flow

* Hand-book of the Church.

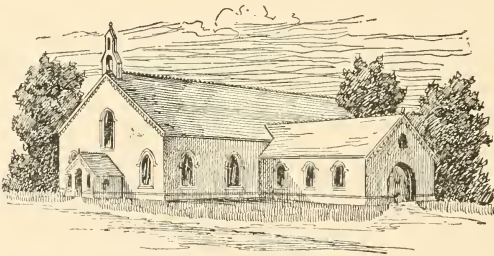
out.’” Camden evidently was one of these “desirable locations,” for upon the 9th of October, 1850, Mr. Mears, who was then a licentiate of the Association of the Western District of New Haven County, was taken under care of Presbytery, and was permitted to make a statement respecting the progress of Presbyterianism in this city, and to present a request from the congregation worshipping here to be organized into a church. The visit of Mr. Mears had been successful. Preliminary meetings, in the interest of the new enterprise, had been held in the house of a Mr. Robinson, on Line Street. A social organization, presumably the Sons of Temperance, rented the upper room of this dwelling, and in this “upper chamber” the first services were held. Subsequently, and up to the time of the completion of their church edifice, the little company of worshippers held services in Washington Hall.

The petition for full organization was favorably received by Presbytery, and a committee was appointed to inquire into the feasibility of the measure, with discretionary power to act in the case. Upon the 28th of November the committee, which consisted of Rev. Drs. Thomas Brainerd, E. W. Gilbert, Joel Parker, Messrs. Albert Barnes, Robert Adair, and Elders Thomas Fleming, B. B. Comegys, and John A. Stewart, organized a church of sixteen members, which, upon the April following, was regularly enrolled upon the minutes of Presbytery as the Central Church of Camden. Of the sixteen members, Catherine Casner, Eliza Casner, Catherine Hunt, Ann Miller, Ann M. Smith, Priscilla H. Smith, Sarah Brukley, Joseph Casner, and Benjamin Hunt had been connected with the First Church, and Henry King, Elizabeth King, Caroline Frazier, Hannah Fairfowl, Eunice Harvard, George W. Mears, and A. Lumm, were received by letter from different churches in Philadelphia. Benjamin Hunt and Henry King were elected and inducted into the eldership of the new church.

Upon the 1st of April, 1852, nearly a year and a half after the organization, a call having been put into the hands of Mr. Mears, he was ordained and installed pastor of the church. In this service the Moderator, Rev. D. C. Meeker, presided and proposed the constitutional questions; Rev. George Duffield, Jr., preached the sermon and charged the people; Rev. Albert Barnes offered the

ordaining prayer, and E. W. Gilbert, D. D., charged the pastor. The sermon preached by Mr. Mears on this occasion, as a trial piece, was from Luke 5: 4, "Launch out into the deep," and was long remembered as an eloquent and impressive production.

In the meantime the effort to erect a church edifice had assumed a practical shape. Upon the 26th of May, 1851, a lot of ground one hundred feet square, at the corner of Fourth and Hartman Streets, Cooper Hill, now Fourth and Clinton Streets, had been purchased from Hartman and Ellen Kuhn for \$1,500, subject to a mortgage of \$1,250. A second mortgage of \$750 was created upon the 7th of September, 1852. The corner-stone of the new building was laid in the month of June, 1851, Messrs. Barnes, Brainerd, and others assisting in the ceremony, and by the 5th of



THE CENTRAL PRESBYTERIAN (N. S.) CHURCH, OF CAMDEN, N. J.

November, 1852, so much success had attended the effort that the session of the church felt justified in taking the following action: "Session took notice of the fact that in the Providence of God the church edifice had recently been completed, and deem it a matter of devout gratitude to the great Head of the Church, and also recommend that special thanksgiving for the happy results of our labors and abundant answer to our prayers, be rendered by the church on the approaching communion season." A cut of the church, and the following description taken from a pamphlet of that day furnish a fair idea of the appearance of the building: "This is a beautiful little edifice, constructed entirely of wood and of the Gothic style of architecture. Its height from the floor to

the peak of the roof is 28 feet. The dimensions of the whole area, principal building 60x30 feet; portico 7x11 feet; semicircular recess for the pulpit 8 feet 6 inches. The lecture-room is 18x25 feet, communicating with the main building and capable, if necessary, of being thrown into one department with it. All the materials are of the best quality, the foundation heavy, and the walls and roofing substantial."

Upon the following April, Presbytery held its regular spring meeting in the new building, Rev. Geo. Duffield opening the session with a sermon from Acts 2: 43, 44.

The pastorate of Mr. Mears extended over a period of twenty-one months, although his connection with the enterprise had lasted more than twice as long. On the 19th of January, 1854, at a *pro re nata* meeting of Presbytery held at the Educational Rooms, 216 Chestnut Street, Philadelphia, at his own request the pastoral relation was dissolved, and Rev. Thomas Brainerd appointed to moderate the session and declare the pulpit vacant. The growth in the membership had been discouraging. Up to the 23d of October, 1853, when the sessional record abruptly ends, 31 persons had been received into the church, 28 by certificate and 3 upon examination. During the same period one had died and fourteen had been dismissed. So that, at the dissolution of the pastoral relation, the number of active members was but 16, precisely the same number as at the date of the organization of the church. The removal of one of the elders and his family was likewise a serious loss. The financial outlook was bad. A heavy debt rested upon the building, necessitating the issuing of a printed appeal for help, from which we glean the following facts: "The projectors of this enterprise, who have labored hard in the accomplishment of their design, find themselves about one thousand dollars behind-hand, and take this method of presenting the cause to your notice, asking your assistance in raising the above amount." All these facts had doubtless their bearing upon the decision of Mr. Mears to seek another field, and explain, to a degree, the reason which led to the ultimate disbanding of the church.

Upon the retirement of Mr. Mears from the pastorate the process of dissolution was very rapid. June 8th, 1854, we find

Presbytery, at a meeting held in Lombard Street Church, suspending its regular business to attend to the interests of the church in Camden. "It appeared that the sum of \$500 was immediately and imperatively required to insure the progress of the Camden Church. Whereupon it was resolved, first: That assistance should at once be rendered to the church at Camden, especially by the churches of the Presbytery that had not already contributed their due proportion. Second, That the Rev. Messrs. Shepherd and Darling be associated with Mr. James Dickson, stated supply in said church, to see that efficient measures are taken to carry the former resolution into effect."

At the regular fall meeting of Presbytery, Mr. Shepherd, chairman of the committee, presented a report, and the committee was continued. At the same meeting the church requested to have its pulpit supplied by Presbytery. At a meeting held two weeks later, at Carlisle, Pa., during the intervals of Synod, appointments were made extending to November 26th. Matters seem to have reached a crisis about the latter date, for, upon the 5th of December, 1854, Rev. Robert Adair represented to Presbytery the condition of the Camden Church, "whereupon a committee of three elders, consisting of Messrs. John C. Farr, Robert W. Davenport, and Israel Ashmead, were appointed to act in the case as they may deem expedient, and were requested to confer with the Rev. Robert Adair with regard to the affairs of said church." The appointment of the committee was doubtless due to the fact that S. D. Button and J. H. Fenton had been instructed by the Board of Trustees of the church to wait upon Presbytery and inform it of the urgency of the case. The builder, Samuel H. Morton, had issued a judgment against the church for \$371.80, the property had been advertised by the sheriff, and was at last actually exposed and bought at public sale, for the comparatively small sum of \$450, subject to the mortgages of \$2,000. The Camden Board of Education were the purchasers. The church was transformed into a public school, and with the growth of population was superseded by the present building. It is said that a committee of Presbytery came over upon the day of sale for the purpose of buying the property in, but they reached the city a little too late to consummate their purpose.

Of the old Central Church little now remains except the name, which still clings to the public school which was reared upon its ruins. The pulpit Bible, which had passed into the possession of Elder King, and had been reverently preserved by his daughters as a priceless memento of their father's faith, was presented to the pastor of the Second Church, and by him donated to the Third Church upon the day of the dedication of their building. It still speaks the same messages of comfort and warning which it was wont to utter at Fourth and Clinton Streets. The bell was sold to Mount Moriah Cemetery, in Philadelphia, and now calls together a larger congregation than ever assembled at its summons in Camden. It is a strong illustration of the persistency of Divine Grace, or of what the scientist would call the law of Heredity, that the descendants of the little company who constituted the Central Church, in all instances where it has been possible to trace them, reflect the pious spirit of their ancestors. Many of them, it is true, have drifted into other denominations, but most of them retain their allegiance to the Presbyterian faith. Some of them are the most active workers in the Methodist and Baptist churches of this city, and a few of them are among the most efficient members of the Second Presbyterian Church. George W. Mears became a prominent elder in a Philadelphia church, and J. H. Fenton has served in the same capacity, with great usefulness, in several churches. One of the lady members married a well-known physician, an elder of the Tioga Church, and so the illustrations of heredity and of the permanent and potent influence of the Central Church might be multiplied. Of the Board of Trustees the names of Joseph Casner, Benjamin Hunt, George S. Courtenay, Jacob Miller, George W. Mears, S. D. Button, J. H. Fenton, J. B. Davis have alone been preserved. Messrs. Courtenay and Mears were successively treasurer of the church, and Mr. Mears for a long time acted as superintendent of the Sunday-school.*

The Rev. J. W. Mears, D. D., the first and only pastor of the Central Church, was the son of Henry H. and Anna B. Birken-

* Minutes of the Presbytery of Philadelphia Fourth; Minutes of the Church; Fidler's History of Camden; Communication from Mrs. Denning; local memoranda.

bine Mears, and was born in Reading, Pa., August 10th, 1825. He received his collegiate education at Delaware College, graduating at the head of his class in 1842. For four years he studied theology at Yale. He was ordained and installed over the Central Church in 1852. For several years he was engaged in pastoral work chiefly at Milford, Del., and Elkton, Md. He then assumed the editorship of the *American Presbyterian*, relinquishing that position in 1871 to take the Albert Barnes Professorship of Intellectual and Moral Philosophy in Hamilton College, N. Y. In this position he continued until the day of his death. He was always an active worker in the cause of reform. Early in 1858 he instituted a movement against the infamous Oneida community, whose headquarters were near the College town. He secured at first the appointment of a committee by the Presbytery of Utica to inquire into the social relations of the members of the community, and soon enlisted the co-operation of Bishops Huntington, of the Episcopal, and Peck, of the Methodist churches, and other clergymen of different denominations. The movement was prosecuted with so much vigor that in August, 1879, the complex marriage system and other objectionable features were formally abolished by the Oneida communists.

Mr. Mears died at Clinton, N. Y., November 10th, 1881, in the 56th year of his age. He had fallen from his chair in the class-room in violent convulsions, and had lingered for a few days in a semi-unconscious condition, when the summons came. A few weeks before his death he had written to his mother, "I now start upon a new decade of my life work. Ten years I spent in preparing for the ministry, ten years I preached, ten years edited the *American Presbyterian*, and ten years have been teaching at Hamilton. I wonder what the Lord has in store for me in the next ten years." He little thought that the next ten years would be spent where God's servants "serve Him and see His face." He was the author of several publications mostly of an historical character. The "Story of Madagascar," "Martyrs of France," "Heroes of Bohemia," "From Exile to Overthrow," and "Beggars of Holland" and "Grandees of Spain" have been published by the Presbyterian Board.*

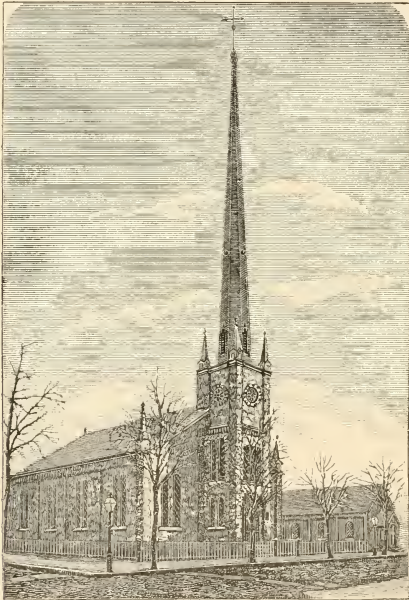
* The *Presbyterian*.

THE SECOND PRESBYTERIAN CHURCH.

The history of Presbyterianism in Camden is the history of a struggle. The two churches which for many years have exercised a commanding influence over the interests of the denomination in this city have each sprung, phoenix-like, from the ashes of an earlier organization. The present First Church, as has been shown, is the lineal successor of a previous one ; and the Second Church occupies the territory of old pre-empted by the Central Church. Indeed not more than five years had elapsed after the latter had disbanded, before the first edifice of the Second Church had been erected within two squares of the site upon which the Central had stood. It has been said that it is hard to kill a Presbyterian Church, and the statement finds an effective illustration in the two seemingly premature attempts to plant the blue banner of the Covenant upon Camden soil. One scarcely knows which were better, to applaud the courage of the little company of Presbyterians who so well exemplified their own doctrine of Perseverance, or to conjecture how much larger the possible results of their enterprise might have been, if the two earlier efforts had not suffered from four or five years of suspended animation.

The Second Presbyterian Church was organized on the 1st of March, 1860, and, to use the language of its first pastor, "was launched into being under the fostering care of the First Church, being born, not as new churches sometimes are, out of disaffection or controversy, but out of love for the Master and for the extension of His kingdom." In the year 1859 Rev. Dr. Daniel Stewart, pastor of the First Church, urged upon his people the importance of forming another Presbyterian Church to meet the growing necessities of the city. A meeting for this purpose was called for March 23d, 1859, at which a committee composed of Isaac Van Horn, Thomas McKeen, James H. Stevens, George W. Carpenter, Sr., and Gilbert Bulson, was appointed "to seek out and secure one or more sites of church edifices in suitable location, and in the event of finding such location, to erect a temporary edifice for the purpose of worship and Sabbath-school instruction." This committee, through the influence of Mr. Van Horn, purchased from E.

A. Stevens, of Hoboken, N. J., four lots of ground situated at the corner of Fourth and Washington Streets, Mr. Stevens donating \$800 of the purchase-money. These lots were afterward exchanged for the lots upon the upper side of the same square, at Fourth and Benson Streets, the site of the present church, where a chapel was



SECOND PRESBYTERIAN CHURCH, OF CAMDEN, N. J., SHOWING OLD CHAPEL.

built at a cost of \$1,900, the money having been contributed mainly by members of the First Church. Dr. Stewart, with characteristic liberality, headed the subscription list with \$300. At the next congregational meeting, upon recommendation of the committee, the whole property was decided to the "Trustees of the Second Presbyterian Church."

The Presbytery of Burlington met in the chapel March 1st, 1860, and organized the church with a membership of 20 persons, viz.: Robert Barber, Thomas F. Lambson, Isaac Van Horn, James Good, Thomas McKeen, Emily Barber, Agnes Lambson, Annie E. Le Chevalier, Sarah J. McKeen, Mary Ann Tourtelot, Mary A. Van Horn, Henrietta Smith, Jane Marshall, Sarah L. Clark, Elizabeth Van Horn, Annie E. Clark, Nancy A. Hoxie, Margaretta Lambson, Selina O. Tourtelot, Annie E. Van Horn. Upon the same day Rev. Lewis C. Baker was called, ordained, and installed as pastor of the Church. Isaac Van Horn and Robert Barber were set apart to the office of the eldership, and Isaac Van Horn, Thomas McKeen, Cyrus Kellog, James Good, Thomas F. Lambson, James C. Wright, and J. L. Prentiss were constituted the first board of trustees. In the installation of Mr. Baker, Dr. Henry Perkins presided and put the constitutional questions; Dr. Stewart preached the sermon from 1 Cor. 2: 21; Rev. Samuel Miller delivered the charge to the pastor, and the moderator performed the same duty for the people.

The wisdom of the new enterprise, and the advantages of its location, soon manifested themselves in the rapid growth of the Sabbath-school and congregation. The chapel was often uncomfortably crowded, and the need of better accommodations began to be more and more felt. To form the nucleus of a new building fund, Messrs. Van Horn and McKeen fenced in the square of ground lying between Washington and Berkley, and Third and Fourth Streets, and converted the inclosure into a skating park. It serves to show the marked change which has taken place in the topography of Camden, and also in the character of its winters, that only twenty-five years ago this large square of ground, now covered by rows of dwelling-houses, was flooded by the backing of tide-water up a small stream, which flowed through its midst, and that the severity of the season kept the water ice-bound, and in prime condition for skating, for a period of nearly seven weeks.

From this novel expedient eighteen hundred dollars were realized, with which, as a basis, Mr. Baker in 1864, agitated the erection of a new church. A plan was accordingly procured from S. D. Button, architect, and in April, 1865, it was resolved to begin the work.

Isaac Van Horn and Thomas McKean were appointed a building committee, with the pastor as an advisory member. The sudden and lamented death of Mr. Van Horn, before the completion of the building, necessitated the addition of his son, F. C. Van Horn, and S. L. Stimson to the committee. The building was roofed in during the summer of 1865, and upon the first Sabbath of September, 1866, was solemnly set apart to the worship of Almighty God. In the dedication services the First Church united, its former pastor, Dr. Stewart, and W. C. Cattell, D. D., president of Lafayette College, taking a prominent part. The cost of the building was about \$19,000.

The pastorate of Mr. Baker extended over a period of more than twenty-two years. Upon the 1st of November, 1882, his long and faithful term of service ended, the relation existing between him and his charge having been dissolved at his own request. Laboring side by side with the pastor of the First Church for more than a score of years, he helped to lift the Presbyterian pulpit of this city to a niche in the esteem of the community which it is to be hoped it may long continue to fill. His kindly and beneficent spirit not only entrenched him deeply in the affections of his own people, but gave him a warm and lasting place in the hearts of many who were not numbered in his congregation, and who yet arise and call his ministry and his memory blessed.

Mr. Baker is the son of Elishu Baker, for many years cashier of the Matawan Bank, and Joanna Carter Baker. He was born in Matawan and resided in that village until he was fourteen years of age. In 1846 he went to Chicago to be trained for a business life. In 1848 he united with the Second Presbyterian Church of Chicago, of which the Rev. Dr. R. W. Patterson was then the pastor, and in which his father, after his removal to that city, became an elder. In 1851 he entered Princeton College and graduated from that institution at the head of his class in 1854. After teaching Latin and Greek for one year at Beloit College, Wisconsin, he began the study of theology in Princeton Seminary, graduating in 1858. He was licensed to preach by the Presbytery of Passaic in April, 1857, as was also his room-mate, Rev. W. C. Roberts, the last Moderator of the General Assembly. During the vacation following, they

together supplied the Third Church at Trenton, until the opening of the seminary session. After graduation he preached during the summer months at Freehold, was called to the church of Martinsburg, Va., but preferred accepting the position of temporary supply at the First Church of Camden, with the understanding that a Second church would soon be formed. When the church was organized March 1st, 1860, he was ordained and installed as its first pastor, and continued in that office until November 1st, 1882. In the following year he removed to Philadelphia to euter upon literary and editorial work.

It will be of interest to the friends of Mr. Baker to indicate the steps which led to the sundering of his connection with the Presbyterian Church. At a meeting of the Presbytery of West Jersey held at Daretown, 1885, he introduced an overture, requesting the General Assembly to appoint a Committee to examine the eschatological sections in the Confession of Faith with a view to their revision. This was the first movement within the Church in the direction of the agitation which has since come upon it. The overture was put upon the docket for the fall meeting. When the matter came up for discussion at Haddonfield, it failed of adoption, only five persons voting in its favor. Many adverse criticisms having been awakened by the overture, and likewise by the eschatological views which Mr. Baker was promulgating in his magazine, he felt at last constrained to ask the advice of Presbytery at its spring session in 1886: First, as to the right of a minister of the Presbyterian Church who was convinced that certain of its Confessional statements were without warrant of Scripture, to agitate the Church upon the question and to labor for their correction and removal. Second, whether in the teaching of his magazine he had transcended his rights and duties as a minister of the Church.

A committee was appointed to confer with him, who reported, that if he were content to hold the views which he had been teaching, privately, his relation to the Presbytery need not be disturbed, but if he deemed it his duty to continue to raise these questions in the Church, they did not think it would be consistent for him to retain his standing in it. Believing that his ordination vows to study the peace and purity of the Church required him to continue the agita-

tion, he could not promise to be silent. The result was that, after repeated discussions over the report in Presbytery, and its final adoption at the meeting in April, 1888, he felt constrained to resign his ministry in the Church. He has since become a member of the Protestant Episcopal Church.

He is the author of a volume of discourses on the "Mystery of Creation and of Man." He has also published a series of Scriptural studies, designed to prove the Redemptive character of Resurrection, under the title, "The Fire of God's Anger, or Light from the Old Testament teaching concerning Future Punishment." Since 1885 he has edited the magazine, *Words of Reconciliation*.

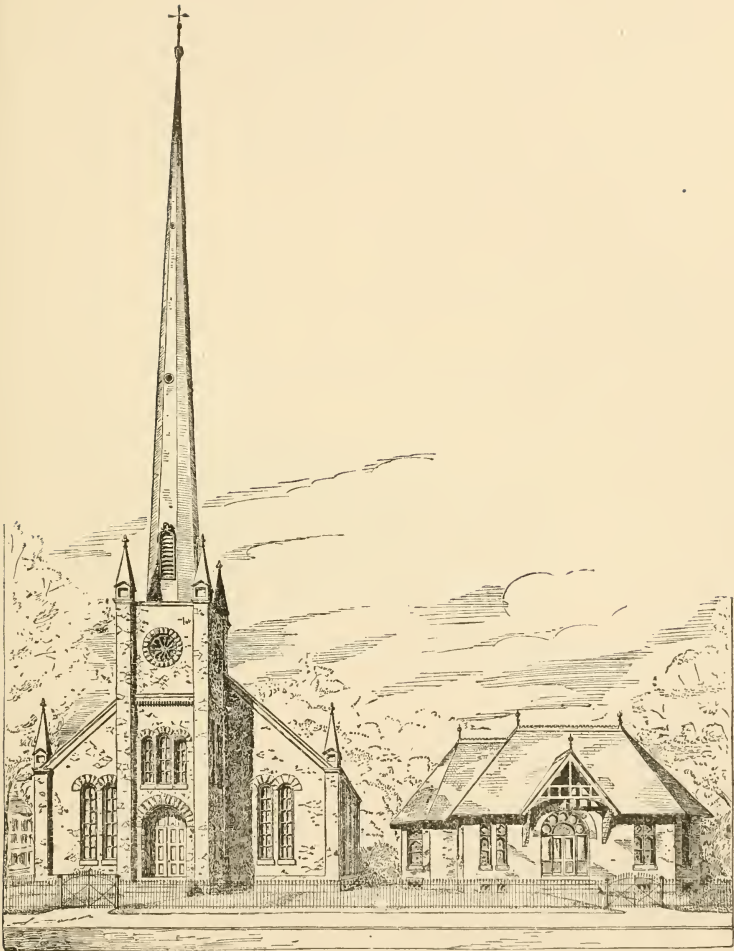
The present pastor is the Rev. William Boyd, who was installed May 2d, 1883. During his ministry the church property has been renovated and greatly improved; a beautiful and well-appointed chapel, valued at \$10,000, has been built upon the site of the old chapel; two missions have been founded, one of which has grown into the Third Church, and four hundred members have been added to the roll.

The officers of the church from the beginning have been: Elders—Isaac Van Horn, Robert Barber, Solomon L. Stimson, Judge George S. Woodhull, William Campbell, Alexander Marcy, M. D., James Berry, Reuben F. Bancroft, John Callahan, Benjamin O. Titus, David B. Riggs, John Warnock, Daniel Donehoo.

Deacons—George W. Carpenter, Jr., George E. Howes, Alfred M. Heston, David B. Riggs, Daniel Donehoo, Francis T. Lloyd, J. H. Troutman, Valentine S. Campbell, Clarence B. Yardley, Edwin S. Titus, and S. H. Sargent.

The Sabbath-school Superintendents have been Judge Woodhull, William Getty, James Berry, S. Bryan Smith, William H. Bancroft, John Callahan, and Daniel R. Rosston.

Trustees—Isaac Van Horn, Thomas McKeen, Cyrus Kellog, James Good, Thomas F. Lambson, James C. Wright, J. L. Prentiss, Samuel Harris, Thomas H. Lambson, Samuel B. Smith, George S. Woodhull, Alexander Marcy, M. D., S. L. Stimson, George E. Howes, F. C. Van Horn, Andrew Heath, George W. Carpenter, Jr., John G. Miller, James Maguire, James Getty, Rodolphus Bingham, William Campbell, Alex. M. Mecray, M. D., Wallace

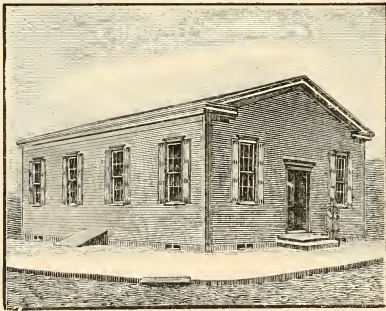


SECOND PRESBYTERIAN CHURCH, OF CAMDEN, N. J., SHOWING NEW CHAPEL.

M. Smith, James Berry, Henry J. Vanuxem, R. F. S. Heath, B. O. Titus, John Callahan, Frank A. Fenton, Alfred M. Heston, D. R. Griffiths, Daniel Donehoo, David B. Riggs, Charles A. Chamberlain, S. Bryan Smith, M. D., Christopher A. Bergen, John Warnock, S. A. Sargent, William T. Waters, J. H. Troutman, Theodore B. Culver, Lewis H. Archer, George P. J. Poole, W. W. Davidson, Clarence B. Yardley.*

THE THIRD PRESBYTERIAN CHURCH

is a colony of the Second Church. In the latter part of October, 1883, Mr. Boyd convened a meeting of the Presbyterians of South Camden at the house of Donald McCallum, at which the question



THIRD PRESBYTERIAN CHURCH, OF CAMDEN, N. J.

of opening a mission school was considered. As a result of their deliberations the meeting appointed a committee to engage Danenhower's Hall, Broadway, below Kaighn Avenue, and to make all arrangements for beginning the work. A Sabbath-school of forty-five members was organized November 4th, 1883, and Mr. B. O. Titus was elected its first superintendent. Cottage prayer-meetings were held every Thursday night, and preaching once a month, both services being conducted by Mr. Boyd, as long as the school remained in the hall. In the summer of 1885 three lots of ground,

* Minutes of Church ; " Historical Discourse," by Rev. L. C. Baker.

situated at the corner of Broadway and Atlantic Avenue, were purchased from Adolph Foster and a neat chapel erected, the property costing about \$1,800. At the dedication of the building, which occurred upon the afternoon of September 27th, 1885 (the forty-fifth anniversary of the organization of the old First Church), the pastors and sessions of the First and Second Churches were present to mingle their thanksgivings over the first substantial effort to extend the Presbyterian Church in Camden within a period of twenty-three years. In the summer of 1887, D. Scott Clark, a graduate of Princeton Seminary, and a licentiate of the Presbytery of Philadelphia Central, took charge of the young enterprise. A church of sixty-two members was organized February 16th, 1888, by a committee consisting of Revs. Wm. Bannard, M. A. Brownson, F. D. Harris, and Elders John Callahan and William Fewsmith, with Mr. Boyd as chairman. The sessions of the First and Second Churches were again present and assisted in the services. Wm. Mitchell, Edwin H. Miller, George Belz, and William H. Woodruff were elected and ordained as elders of the new organization. Upon the 20th of September, 1888, Rev. James B. McCool was elected pastor, and subsequently installed over the church. After a year of labor he resigned his charge November 1st, 1889. Since this date the pulpit has been supplied by different ministers. The church hopes to be able soon to secure a regular pastor.

Rev. Mr. McCool, the first pastor, received his theological training in the seminary of the Reformed Presbyterian Church, in Philadelphia. He was pastor for one year of the German Street Church, of Philadelphia, and for about two years pastor of the church at Kingston, N. J., before taking charge of the Third Church of Camden. He is now laboring in Nevada.

The names of the sixty-two constituent members of the Church are: Mr. and Mrs. George Belz, Bella Buchanan, John Berryman, Louise Buckley, W. J. Cross, Effie A. Crowell, Mrs. Johanna Davis, Laura Davis, Anna Davis, James Dunlop, Mr. and Mrs. George A. Green, Mr. and Mrs. David Geddes, Flora Humphrey, Mrs. Salome Hoag, Mr. and Mrs. Wm. F. Lacy, Mr. and Mrs. Wm. Mitchell, Jennie S., Mary H., and Sophie Mitchell,

Mr. and Mrs. Donald McCallum, Bella McCallum, Susan MacLean, Edwin H. Miller, Lucy McCullough, Robena Rutherford, Mr. and Mrs. E. Roop, Sarah J. Raff, Mrs. Anna Schoeperkotter, Lorena Smith, Chas. W. M. Sommers, Mrs. Sarah Sidebottom, Mr. and Mrs. Thomas Slayden, Isabella Scarborough, Mr. and Mrs. James Tough, John M. Tough, Martha Tyson, Mary E. Taylor, Mrs. Catherine Young, Maud E. and Theodora Wyckoff, William L. Woodruff, Andrew Rutherford, Mary E. Smith, Mrs. C. Siers, Bertie Siers, Agnes Tough, and Annie Thompson. To this number may be added the names of Elizabeth M. Long, Mrs. Chas. W. M. Sommers, Alexander Smyth, Mr. and Mrs. Dr. R. Given Taylor, and Sallie and Jennie Warnock, all of whom united with the Church three weeks after its organization.

The Superintendents of the Sunday-school have been B. O. Titus, William Long, Harry L. Maguire, Edwin H. Miller, J. B. McCool, Schuyler C. Woodhull; and the Trustees of the church, William Mitchell, George Belz, John Tough, James Tough, James Henderson, Wm. H. Reagle, Wm. H. Woodruff, Willard H. Holten, and Andrew Rutherford.

THE CENTRAL PRESBYTERIAN SUNDAY-SCHOOL

was organized by Rev. M. A. Brownson, as a mission of the First Church in the dwelling-house, 840 Federal Street, May 9th, 1886. Its first superintendent was Thomas S. Collins, who resigned June 13th, 1886, and was succeeded by W. J. Searle, who filled the position until October 30th, 1887. Having outgrown the house in which it was cradled, it took possession of its present beautiful building in the month of July last. A well-located lot at the corner of Eleventh and Cooper had been purchased for \$4,400, and a chapel erected at a cost of nearly \$3,000. The building was dedicated September 28th, 1890 (the fiftieth anniversary of the organization of the Old First Church), in the presence of a large audience. The chapel is admirably situated for large and rapid growth and will soon require an addition to accommodate the increasing population of that part of the city. The present efficient superintendent of the

school is R. G. Hann. William J. Searle is assistant superintendent, and Frederick Smith is secretary and treasurer. The school numbers 169 teachers and scholars.

THE KNOX PRESBYTERIAN MISSION.

At the invitation of the Synodical Missionary, Rev. Allen H. Brown, Rev. Isaac W. Davenport visited Camden in the month of May, 1886, and under the supervision of the pastor of the Second Church began a thorough canvass of the colored population. A report of Mr. Davenport's labors was presented to Presbytery June 28th, 1886, and a committee was thereupon appointed to start a mission among the colored people, if the way seemed clear. The committee consisted of Elders G. R. Vogels, of the First Church; B. O. Titus, of the Second Church, and Rev. M. A. Brownson, with Rev. William Boyd as chairman. The committee held several meetings and, after a full discussion of the situation, concluded to start a mission at Danenhower's Hall, Broadway below Kaighn Avenue. The first service was held August 1st, 1886, Mr. Davenport preaching the opening sermon to a fair-sized congregation. From that date until May, 1888, when his term of service ended, Mr. Davenport labored with great fidelity. Starting with less than nothing—for the movement met with little sympathy in many quarters and even his warmest coadjutors considered the project as tentative—he preached regularly Sabbath morning and evening, gathered together a Sabbath-school of fifteen scholars, which gradually increased to sixty-two, and maintained a training school in vocal music every Saturday afternoon and Wednesday evening. In his canvass of the city he found in all five families, representing seventeen souls, of the Presbyterian faith. In addition to these families, there were three Presbyterian ladies permanently located here, and persons of other religious connection, who favored the organization of a church. Had a church been constituted it would have enrolled upwards of thirty members at its beginning, a larger number than entered into the formation of the First or Second Churches. During the two years of his relation to the work Mr. Davenport distributed over three

thousand tracts and religious papers, baptized ten infants, and received three persons into the church upon profession of their faith. In addition to this he succeeded in raising money enough to meet all running expenses, the entire amount expended upon the field, until his labors ended, being \$1,334.71, of which sum Presbytery had appropriated \$700. Mr. Davenport had done a more encouraging work for his people than he or the committee knew, until it was too late to save the enterprise or the man who had nursed and cherished it. The demands upon the missionary fund of Presbytery were so great, that it did not feel justified in longer continuing to support the mission, and Mr. Davenport withdrew to take charge of a Congregational Church in Newark. The work among the colored people of Camden was referred to the First and Second Churches, joint meetings of the two sessions were held, and at the earnest solicitation of Mr. Reuben F. Bancroft, who had taken the place of B. O. Titus upon the committee, and who had always been the warmest friend of the enterprise, the mission was continued for six months longer. A colporteur of the Board of Publication was placed upon the field, the churches holding themselves responsible for half his salary, the other half being guaranteed by the board. At the end of the six months the work was sorrowfully abandoned and the school languished and died in the hope of an early and joyous resurrection.

Fifty years ago a Presbyterian Church was planted in this town. Two years later it perished. To-day the seemingly abortive effort has blossomed into a strong and vigorous church. Fifty years from now, if the world shall last that long, a strong and self-sustaining colored church will stand upon the ruins of the Knox Presbyterian Mission, and perpetuate and bless the memory of Mr. Davenport and his consecrated band of Sabbath-school teachers. For so history repeats itself. When Giles Manwaring canvassed the white population of Camden forty years ago, he could only find two Presbyterian families. Five years ago there were five colored families of intelligence, respectability, and refinement, in our city. In these families were two well-known educators and one elder.

The officers of the Knox Sunday-school were T. C. Hinson, Superintendent ; Henry Boyer, Assistant Superintendent ; B. An-

derson, Secretary ; J. R. Warner, Infant-school Superintendent ; Miss H. G. Sylva, Treasurer ; Messrs. Arthur Boyer and George Hinson, Librarians.

Rev. Isaac W. Davenport, whose name is so closely associated with this enterprise, is the son of Isaac and Ann Davenport, and a native of West Virginia. His father was born in slavery, but, receiving his freedom, removed his family to the District of Columbia, where his children received a common-school education. Entering Lincoln University, Mr. Davenport graduated from the Art Department of that institution in 1872, and from the Theological Department in 1875. During his stay at Lincoln he united with the Ashman Presbyterian Church, and was elected to its eldership, serving in that office until he was licensed to preach the gospel by the Presbytery of Chester.

He taught in the public schools of Georgia and Maryland, preached for a time in the Concord Church, of Danville, Ky., and then accepted a call to the Elder Street Presbyterian Church, of Harrisburg, Pa., where he labored for two years with much success, and was greatly beloved. Receiving a call from the Plain Street Church, of Newark, he resigned his Harrisburg charge March 15th, 1877. During his pastorate of eight years and a-half in Newark, he received into church fellowship one hundred and five persons, ten by certificate and ninety-five upon profession of faith. Resigning the Plain Street Church he came to Camden, and after two years of faithful service in this city went back to Newark to accept a call to the Third Congregational Church of that city. He still ministers to this congregation with marked acceptance, forty persons having united with this church under his ministry.

LIBERTY PARK PRESBYTERIAN CHURCH.

The German Church at Liberty Park had its inception in the corridor of a hotel in Denver, Colorado. The pastor of the Second Church had the honor of representing his Presbytery in the General Assembly which met at Omaha in the spring of 1887. In company with a number of the delegates he took a trip farther

West. In the course of a conversation with Rev. John Richelsen, of the Corinthian Avenue Presbyterian Church, of Philadelphia, upon work among the Germans, the attention of that gentleman was called to Camden as a field for such evangelistic effort. As a result of the conversation, Rev. Charles H. Schwarzbach visited this city in the month of October, 1887, interviewed the pastor of the Second Church, and was referred by him to Mr. Brownson. After several conferences, and with some misgivings as to the practicability of the step, the enterprise was finally begun. Had it not been for the great faith and indomitable perseverance of Mr. Schwarzbach the mission would have come to an untimely birth. Obtaining the use of Liberty Park Hall, he opened a series of services in the German language, which lasted for nearly a year. In the month of December, 1888, he undertook the erection of a building. E. N. Cohn generously donated a lot of ground 20x90, two other lots of the same size were purchased below their selling price, and on the 3d of March, 1889, the cozy little chapel was dedicated to the service of Almighty God.

In the meantime a petition had been presented to Presbytery for the organization of a church. A committee was appointed to carry the desire of the petitioners into effect if the way seemed clear. The committee met at the house of Adam Hartmeyer, January 22d, 1889, and constituted a church of 17 members. The names of these members were, William Schliephake, Anna Schliephake, William Kurz, Philippine Kurz, Henry Juengling, Adam Hartmeyer, Katherine Hartmeyer, Clara Hartmeyer, Frederick Hartmeyer, Henry Werner, Christine Werner, Jacob Christi, Mary Weyland, Louisa Leckleidner, Anna M. Kanz, Sussane Hebel, Pauline C. Schwarzbach. Messrs. William Schliephake and William Kurz were elected and ordained elders. In the religious exercises which were held Messrs. Brownson, Brace, Boyd, Brown, Schnatz, and Elder George Belz took part. It was the intention of the committee to have organized the church in the Liberty Park Hall, where worship had been statedly conducted, but when they reached the ground, they found the building pre-occupied by some "Sons of Belial," who were engaged in a sparring match. Sundry evidences of their prowess, in the shape of bloody handkerchiefs, had



LIBERTY PARK PRESBYTERIAN CHURCH, OF CAMDEN, N. J.

been found beneath the pulpit upon the preceding Sabbath, to the mystification of the preacher. The mystery was cleared up when the committee knocked imperatively upon the door, and in answer to the summons the bolt was cautiously withdrawn and the stalwart form of a pugilist, coatless and prepared for the fray, revealed itself. It was thought best to beat a hasty retreat to the covert of Mr. Hartmeyer's house.

Mr. Schwarzbach has done most faithful and self-denying service for Liberty Park. In addition to the erection of the church he has recently built a neat parsonage at a cost, with ground, of about \$1,800. The whole property is worth about \$3,500. To the construction of both buildings the Churches of the Presbytery have contributed, notably the First Church of Camden, which has likewise assisted in meeting Mr. Schwarzbach's salary.

Mr. Schwarzbach was born in Chicago; pursued his preliminary studies in that city and also in Basle, Switzerland; studied theology at Bloomfield Seminary; was licensed by the Presbytery of Newark, June 8th, 1880; was ordained by the Presbytery of Nassau; was pastor of Flatbush Reformed Church, L. I., 1881-1885; pastor of Carmel Presbyterian Church, Philadelphia, 1885-1887, and since the latter date has been stated supply at Camden.

THE CRAMER HILL MISSION

Is the youngest of the Presbyterian enterprises, and is under the care of the Second Presbyterian Church. The field had long awakened the interest of the Home Mission Committee of Presbytery as presenting possibilities of development and growth unsurpassed by any section of our city. At the suggestion of some of the members of the Second Church who resided in the neighborhood, and by authority of Presbytery, Mr. Boyd by personal visitation and printed appeal, convened a meeting of such citizens of Cramer Hill as were favorable to the planting of a Presbyterian Mission, in Pavonia school-house, November 6th, 1889. James MacNab, J. H. Troutman, W. W. Davidson, Lewis H. Archer, and Richard D. Clover represented the Second Church. When the sense of the meeting was taken it was found

that there were 16 Presbyterians present who resided in the vicinity of Pavonia; that a number more appeared by proxy, and that a still larger representation, having no denominational bias, were desirous of organizing a school. It was also discovered that the Directors of the Township were willing to grant the use of the school-room, free of cost, until January 1st, 1890, with the option of leasing it thereafter at a reasonable rent.

Wednesday evening, November 13th, 1889, the school was regularly organized, with a membership of 24 adults and 7 children. Upon the following Sunday it went into operation, Mr. Boyd being present and conducting the services. W. W. Davidson was chosen Superintendent; David Littlejohn, Assistant Superin-



PROPOSED CHAPEL FOR CRAMER HILL PRESBYTERIAN MISSION.

tendent; James MacNab, Secretary and Treasurer, and John Caskey, Librarian. Since that meeting for organization a preaching service has been regularly held every Thursday night, conducted by the pastor of the Second Church, and a Sabbath-school session every Sunday afternoon. For the past three months, through the kindness of Presbytery, Rev. J. B. McCorkle has conducted worship every Sabbath evening. The mission is now projecting the erection of a chapel. Three lots of ground, 20 by 100, have been secured. They are situated at the corner of Cooper and Garfield Avenues. Mr. Alfred Cramer, with his usual liberality, donated one of the lots and deducted \$120 from the purchase-money of the other two for prompt payment. Among those most prominently identified with the movement have been the families of

MacNab, Holloway, Lane, Welsh, Littlejohn, Reed, Caskey, Chittuck, Kettle, Sharp, Weber, Carlin, Rogers, Downing, Ridgely, Kyle, Tice, Leconey, Okerson, and Smith. The Superintendent of the school at present is Nelson B. Kline.

LOST OPPORTUNITIES.

In the year 1861 John K. F. Stites, who afterward labored with great acceptance and success as a missionary of the American Sunday-school Union in South Jersey, started a Union Sunday-school upon Locust Street, South Camden. The building in which it was held was subsequently removed to Third Street, below Walnut, and is still used for religious purposes. Although it bore no distinctively denominational name it was largely officered and supported by Presbyterians, and the Westminster Catechisms were regularly and systematically taught. Dr. Alexander Marey, a brother-in-law of Mr. Stites, was one of the earliest of its teachers. Upon the appointment of Mr. Stites as Sunday-school Missionary, new superintendents were elected and for some years James H. Stevens, an elder in the First Church, acted in that capacity. The school was finally abandoned, the results of faithful work flowing into the various churches of the neighborhood. Had it been fostered a little while longer it might have formed the nucleus of a Third Church. A Baptist and Methodist congregation were already in existence and the only legitimate successor of the Union School would have been of Presbyterian affinity.

About nine years ago Mr. John Berryman had collected a thrifty Sunday-school in Centreville. Having outgrown the private house in which it had started, an effort was made to secure for it a suitable building and some sort of ecclesiastical recognition. Mr. Berryman was anxious to place it under the care of one of the Presbyterian churches. Eligible lots upon which to build a chapel had been promised, and stone and other material could have been secured for the asking, but the opportunity passed away unimproved. The Woodland Avenue Mission, which has just been placed under the care of the First Church, and which is located not many

squares from the site of Mr. Berryman's school, might have had no reason for its existence if the earlier occasion had been seized.

In the summer of 1879 Mrs. Harriet Bergen, the wife of Hon. C. A. Bergen, conceived the idea of starting a Mission Sabbath-school in the northeastern part of the city. A meeting for that purpose was called at her home, 522 Linden Street. Later on the key of the house 628 North Sixth Street was, by her generous act, placed in the hands of Miss Jennie Porter and Mrs. H. E. Williams. The building was thoroughly cleaned, benches were procured from Mr. John Morgan, and upon the 20th of July, 1879, the school opened with forty-two persons present, and with Henry Landis as its first superintendent. The first teachers were Miss Jennie Porter, Miss Minnie Story, Miss Sadie Story, and Mrs. Williams. The school existed until May 31st, 1885, when it was disbanded. Members of different denominations had been among its active workers, but the predominating influence was Presbyterian. About the time of its dissolution an effort was made to insure its continuance by placing it under Presbyterian care. A desirable lot of ground was promised at a reasonable figure, Mr. Bergen made a liberal offer of money if the school could be perpetuated, and there were \$125 in the treasury, but another opportunity was permitted to elude our grasp. The superintendents of the school were Henry Landis, Robert G. Hann, and George W. Hudson.

FINAL WORDS.

Notwithstanding what might seem to be some little remissness, the Presbyterian Churches of this city have accomplished much for this community and for the cause of Christ throughout the world. Their growth has been retarded by proximity to Philadelphia, fluctuations in population, and many circumstances over which they have no control, but, nevertheless, during these last forty years, about 3,000 members have been taken into church connection, thousands of children have enjoyed healthful religious training, upwards of \$67,000 have been contributed to benevolences abroad, and nearly \$375,000 to religious work in the city. It may be true that the ratio of growth in membership has scarcely,

in these latter years, kept pace with the increase in population. The successive censuses and the Minutes of General Assembly teach us that in 1840 there was 1 Presbyterian for every 280 inhabitants; in 1850, 1 for every 140; in 1860, 1 for every 89; in 1870, 1 for every 43; in 1880, 1 for every 59; and in 1890, 1 for every 58. But it must be remembered that the growth of our city in the last twenty years has been unprecedented, rising from 20,045 in 1870, to 41,159 in 1880, and to more than 58,000 in 1890; that Philadelphia, the strongest Presbyterian city in the Union, has but 1 Presbyterian for every 34 inhabitants, and that the last five years have witnessed much activity in the matter of Church extension in Camden. Four buildings have been erected at a present valuation of \$24,000; one more is in process of purchase; the plans for another have just issued from the architect's hands, and upwards of \$25,000 have been spent in the liquidation of debt or the improvement of property. The Presbyterian Church in Camden has gathered up some salutary lessons from the experience of the past. Laboring side by side with her beloved brethren of sister denominations, rejoicing with them in their successes and sympathizing with them in their discouragements, she now hopes to press on to better things. May the Great Head of the Church, whose loyal servant she seeks to be, help her to realize the hope!

